

Chapter 02

Your Purest Form ...

.....The Individual Soul

We started the first chapter by extrapolating the statement - **'if ever you were to discover unto yourself'**. We attempted looking at the overview of your journey as an individual and as a professional. We tried bringing out the general you along with your general truths, your general compulsions, and your general requirements. Now we must intend starting with a bit of academics. We must brush through important terms of your wholesome life. You must know yourself in more detail than what you know today; you must know your family in more detail - This knowledge will enable you becoming more established ...more stabilized. In this chapter, we are attempting to decipher Your Purest Form. It is indeed difficult to discover one's own purest form but all the same, it is important. How can you tread the way of life without knowing even yourself?

One way of knowing your purest form is by removing all your impurities. Such effort is of course ambiguous but it is worth a try. Try eliminating all that clings to you. Try doing away with all that appears to belong to you. Try freeing yourself of all that confines into you. It may be a tedious task even at mental level but play it. If you are able to play this game, slowly ...in time ...ultimately ...you will reach your this purest form.

Know that language of a common person is sufficiently potent to deliver answers to all questions of human mind. In order to discover your purest form you must eliminate all that clings to you. For example, if you consider your pure relations and when you say my mother, my father or my friend - obviously they are not you, they are others. If you consider your body parts and when you say my hand, my legs, my head or my body - naturally these are not you, these all are other than you. If you consider your sense organs or even your soft associates and when you say my eyes, my intestine, my heart or even my feelings, my mind or my intelligence - none of these represent you, these all are others. Each material and soft attribute that confines in you is not you. When someone dies, in common language, it is said that he has left for his heavenly abode. Whatever is

this that has left is the real he - It is rightly said that he has left. Once dead, as per common person's language, you are merely that which is not present now. Mathematically your total being is whatever has left plus whatever remains now. This gives some explanation of your purest entity.

In the same common person's understanding this very 'You' knows everything - If ever you could peep-in, you will feel affirmative about this statement. Please care to investigate into the phenomenon that your this 'You' was always young; you have always been young, you never aged. Your body, your mannerisms and your behavioral pattern might have changed but your root intent has remained as childlike as it ever was; your basic desire has always been the same since you recognized it. This very pure 'You' is your Individual Soul ...your Aatmaa. In this chapter we should discover your this Individual Soul for you. When on the Journey beyond Love, this ought to be your first step.

Literally, 'Aatmaa' is translated as **Spiritual Substance**. It is also termed as '*Jiva*' or '*Jeeva*'. Originally the learned have defined it as 'Breath', in the sense of the 'Last Breath'. Its meaning evolved into 'Spirit' - 'Living Being' - 'Soul' - 'Consciousness' - 'Individual Soul'. Now, it is necessary that you make your individual understanding of this important introduction of yours. Know that your Aatmaa is your purest form.

Your Individual Soul is not a mere aspect. It is not a singular attribute. It is not only a pure quality. It is not even the original power source of energy. It is the Pure Charge that is, Life Affirmative.

This Spiritual Substance has a total filled up existence in whole of Cosmos. The whole of the manifested universe is filled up with it and the whole of the un-manifested universe is also filled up with it. Know that it makes up the cause for your existence to exist. Remember, this life affirmative charge is that sublime entity which causes your existence to exist. It is not cause of existence, it is not cause of any cause - It is an entity.

Is it not important that we dwell at this important address of yours for a while? Is it not intriguing that you know about your Individual Soul?

Your Individual Soul designates your last destination in this world.

Let us try understanding the subject of your Individual Soul from various philosophical understandings of the world. All learned men in all civilisations and all cultures have agreed to the existence of Aatmaa in all living beings. It is important for the student of Ad'dhyaatm to understand this entity. Forget your hardware, even your entire soft structure turns nonliving immediately in the absence of Aatmaa, for this is the only life affirmative charge that enlivens everything.

Probably in the entire traverse of humanity, only **Taoism** does not acknowledge the presence of anything like Aatmaa. For this reason, Taoism remains most abstruse philosophy in the world and for this reason alone, Taoism has remained one 'most distant way of life' to the man. It is extensively difficult to find a Taoist Master and to follow him is still more remote possibility. Remember that reached ones in this philosophical thought also witness all worldly phenomena with same truthfulness and with same sublime love as their counterparts in all other philosophies of the world. However in the process of such altruism, Taoism gets dissolved and loses any separate expression of entity. Rest entire entirety believes and endorses existence of Aatmaa strongly. Only those superbly acclaimed and highly reached have been able to understand the in-depth soft fineness of Taoism. Taoism is the religion of the very guts of man. Herein, the guts and the man is just an existential relationship.

Whilst Taoism is from the very guts of the man, **Sufism** is from the heart. Sufism is so much of love. A Sufi is in Love with God and Sufism is the state of being in that love - So fluidic ...so moving ...so poetic ...so feminine ...so musical ...so emotionalSufism is eternity drunk. It is merging with the Supreme. It is song of the divine. It is romance of the beyond. It is dance of the Soul - The Aatmaa.

Then there are **Buddhism** and **Jainism**. These philosophies are from the Mind...from the Brain. These do not know the heart. These do not talk about the heart; these two distinguished ways of living do not talk about feelings. Feelings are not their purview. These systems of humanity are all about awareness...about understanding ...and about knowing.

Imagine that Taoism was such an undocumented and guts oriented system of humanity that it accepted the Buddhism without any objection. Religiously so gutty ...Taoism must have been, that its followers just felt that this new concept is okay and accepted it. You must also consider - When in the history of mankind, ever even one thought has been allowed to be taken over by another thought in such a magnanimous way? When Buddhism knocked the doors of Taoism there was not even one iota of repression in such mega transcendence. Today more than half the world, both geographically and religiously follows Buddhism. The student that you are, please note that both Buddhism and Jainism do not refute existence of Aatmaa, rather they study it in full detail.

Hinduism forays from Guts to Brain. It passes joyously from galleries of heart, dwelling at each juncture for sufficient and convenient time. Buddhism and Jainism are just offshoots of Hinduism. Hinduism categorically recognizes compulsive existence of infinite kinds of thoughts and just the same number of ways to humanity. As a student of Hindu Ad'dhyaatm, in your Journey beyond Love, you

are ordained to understand these ways to the core. It is important that you had your own personal understanding of this purest form of yours.

Whole of humanity also believes that Individual Soul is man's last destination in the world. **The man's journey until Aatmaa is through scriptures (Agamas) and journey beyond Aatmaa is through Ad'dhyaatm.** Individual Soul represents the most important destination for the zealous pilgrim. Understanding Individual Soul is important for the Student of Ad'dhyaatm as none else, because it is the starting point and it leads him in the correct direction during further journey. The student of Ad'dhyaatm respects the first step and the rightness of the direction of travel as God itself: **It is important that you make a sincere and personal understanding of this 'Life Affirmative Charge'.**

There is always a simplistic way to any worldly panorama and there is always a classical way to it. All the phenomena in the world have a ritualistic shade and a scriptural one. All understanding can be seen in the common or the popular way and also in the realistic or the factual way. There is a *Vyavahaarwaad* - the common, the popular, the general and the dealt way to things - These are covered under *Vyavahaar Naya*. There is a *Sid'dhaantwaad* - the scriptural, the classical, the factual and the *Shud'dha* way - These are covered under *Nishchaya Naya*. These two essential aspects of any phenomenon form the root concepts in its study. Both are factual; both need to be understood and respected. **Aatmaa, Gyaan and God** are related very closely; there exists a close family bond in these three eternal entities. Without understanding 'The Aatmaa', man has no chance of knowing Gyaan and God. His conscious evolution is not possible otherwise. For this reason, the student is implored to make a personal study on this ever evasive and intriguing entity - The Individual Soul. The subject has been introduced from various aspects.

1. The Simplistic View

In common man's language, Aatmaa makes up all beings. It designates all 'The Living' and all 'The Non Living'. There is nothing like *Ajiva* or Non Aatmaa; there is no opposite of Aatmaa. Right in the beginning we are confronted with ambiguity - *Ajiva* represents all beings without life, all the Non Living, all the Substances and all the Things - Yet the common man says that Aatmaa makes up all beings all the living and all the non living.

Believe that common man's definition is the most correct explanation of any entity. This holds true always and ever. The common man's understanding is based on existential truths. Nothing exists in the world that is devoid of Aatmaa. Only in some cases, Aatmaa is evolved to its fullest form and in some cases, it is sleeping. In few cases Aatmaa is sleeping deep ...may be in some cases it is even in coma. Only because of Aatmaa, each and every thing exists. The man knows about this factual truth only because of Aatmaa. We will cover the modern science' view on this common knowledge of common man later in this chapter.

From study point of view, in simplistic view, all Jivas are classified under two principal heads -

- i. **Sansaari Jivas** (Those leading a worldly existence - a mundane life)
- ii. **Mukta' Jivas** (The liberated ones)

Sansaari Jivas are further of two kinds -

- i. **Sthaavar Jivas** (The Immobile kind) and
- ii. **Traasa Jivas** (The mobile kind - Those capable of spontaneous movement).

Sthaavar Jivas - Earth, Water, Fire, Air and Plants only one sense - Sense of Touch.

Those Jivas, which possess more than one sense, are called **Traasa Jivas**. These might possess two, three, four or five senses.

Worms, Oysters, Conches etc. are **Traasa Jivas** possessing two senses - Taste and Touch.

Ants, Bugs, Leech etc. are **Traasa Jivas** having three senses - Touch, Taste and Smell.

Mosquitoes, Flies, Bees etc. are **Traasa Jivas** having four senses - Touch, Taste, Smell and Sight.

Men, birds, Beasts, gods, inmates of hell etc. are **Traasa Jivas** having all the five senses viz. - Touch, Taste, Smell, Sight and Hearing.

Know that Jivas have two characteristics - Gyaan and Darshanaa. Also Jivas resort to Earth, Water, Fire and Air for their body.

Jivas having five senses are of two kinds -

- i. Having Mind and
- ii. Not having Mind.

All the rest are without Mind.

Jivas having one sense are divided into two classes - **Badara** (Gross) and **Suksham** (Subtle). All these are again of two types each - **Paryaapta'** (Complete) and **Aparyaapta'** (Incomplete).

Jivas having five senses and those having Mind are also called '**Sanji**' or having *Sanja*. *Sanja* is attempting to gain what is beneficial and leave what is harmful and attempting to make a judgment of good and bad.

Aahaar (Food and Drink), Shareer (Body), Indriyaas (Five Senses), An'napraana (Respiration), Bhaashaa (Speech) and Mann (Mind) - These six exist in Jivas and make them complete (Paryaapta'). Of these the first four make Jivas having one sense complete and the first five make Jivas having two, three and four senses complete. As for Jivas having five senses, all the six are necessary to make them complete. In absence of these Jivas are incomplete (Aparyaapta').

Thus as per Hindu Ad'dhyaatm all the living and all the nonliving are related; there exists a very close bond amongst all. The Bond is *Aatmaa* or *Jiva* or Soul and 'The God' is commonly available to all. Only entity that differentiates them on a tertiary level is Gyaan. But for a different level of Gyaan, all the universe is in close relation - each Individual bonds with all other Individuals very closely. This relation needs to be believed and respected first and then this relation is to be understood objectively. It is not that first we have to be made to understand a relation objectively then only we will believe and respect it - that is not the rule. The whole definition of living changes thus; it is practically not possible to understand all the living phenomena; there are infinite possibilities of non achievement of this stature. All one can achieve by this approach is a system of non-believing and non-respecting. In absence of respect for your fellow beings, only disrespect can exist; only distrust can prevail; only mutual carnage can be the outcome.

2. The Classical View

In order to understand how Aatmaa relates with man in a personal manner, it is important to look into the Classical interpretation of Aatmaa. Aatmaa ranks as one of the most intriguing word in the entire history of mankind. It is second probably only to the word 'God'. All religions in the world, only with the exception of Taoism (where-in there is neither acceptance nor rejection of Aatmaa) and to some extent Buddhism (Buddhism infers the Aatmaa as a mere one of the transformation stages), have based their theologies surrounding Aatmaa. Hindu Ad'dhyaatm has developed man's life and status of his Aatmaa in a passionate and evolutionary manner.

A. You are 'The *Manas*' or 'The *Manushya*' or simply 'The man'. You are made up of following five entities -

- i. ***Mann*** - That constitutes your Total Psyche - Your Total Stored Memory and Random Access Memory - Your Mind. It takes signals from your Sense Organs and directs them to your Brain - and it collects responses from brain or works out the response based on its own memory bank and sends instructions back to the Sense Organs.
- ii. ***Bud'dhi*** - That constitutes your Intellect - Your Working Logic - Your Human Software. It receives the Data, compares it, analyses it, and transmits back with results attached to it. *Bud'dhi* is instrumental in development of your *Trigunaatmak Ahankaar* - *Vaikaarik (Saatvik)*, *Tejas (Rajas)* and *Bhootaadi (Taamas)*.
- iii. ***Chit'ta*** - That constitutes your Consciousness - Your Basic Energy Bank - Your True Identity - Your basic guiding force. It is undeterred in its original form but it gets amalgamated by many actions of *Mann* in the past; thus it is left impure and faltered.
- iv. ***Ahankaar*** - That constitutes your 'I - ego'. It, in one sense is the true cause of your existence for if your *Ahankaar* was not developed you could not have been born; you could not have been embodied. It is your *Ahankaar* only that sought individuality and desiring thus got evolved into this body with its wants and wishes.
- v. ***Shareer*** - The physiological body. The first four entities have to manifest into something and that is your *Shareer*.

B. Aatmaa is formed of eight basic elements -

1. **The Prakriti** - The *Pradhaan* - The *Avyakta* - The *Maya*. That ever changing entity, which forms the hardware of the entire world. It is the cause (*kaaran*) 'All important Power' (*Shaktivishishth*) and *Nitya* (Ever) *Suksham* (Subtle) *Prakriti* (Nature). It is main cause of *Utpat'ti* (Generation).

2. **The Bud'dhi** (The Intellect) - is *Maha-Tatva*'. *Bud'dhi* is of two inclinations -

- **Pravrit'tee** (*Bhoga*); inclined towards receiving, absorbing, consuming, enjoying, adopting, keeping in personal custody, dictating ownership, lacking in faith, having traits of non believing and believing all is required to be yours.

- **Nivrit'tee** (*Moksha*); inclined towards gaining knowledge, deciphering information, searching for the hidden truth, rich in faith, having ordainment of strong belief and earnest zeal in *Vairaag'ya* (dispassion).

3. **The Five Tanmaatrayein** - *Suksham* / Qualitative *Bhootas* - *Bhootas* are the five *Tat'vaas* (Basic Principles) - Earth, Water, Fire, Air and Sky. These evolved and emerged for the Creation to be sustained. *Bhoota* is past - one that had existed - one having the capability of consuming, making all a thing of past. Every one of Five *Tat'vaas* has this capability to make everything or anything 'The Thing of Past'. For these *Tat'vaas* (*Bhootas*) to evolve there had to be origin of a qualitative existence of each one of them in a subtle (*Suksham*) form. *Tann* means 'Body' - a mere body, a basic mass, an entity without any identity and *Maatra* means some kind of a modification. In this case 'The Five *Tanmaatrayein*' would mean approximately The Five subtle Qualitative Essence of Earth - Water etc. Each one of these serves one particular function and is presided by one of the gods.

i. **Bhootal** - presiding god is **Brahma** and the particular function is *Srishti* that is creation.

ii. **Jal** - presiding god is **Vishnu** and the particular function is *Paalan* / *Sthiti* that is sustenance – god Vishnu is *Purush* cause of *Paalan*.

iii. **Agni** - presiding god is **Rudra** and the particular function is *Sanghaar* that is destruction. 'Vyakta' Cause of *Sanghaar* ka *Prakaash* (light of destruction)

- iv. **Vaayu** - presiding god is **Maheshwar** and the particular function is *Tirobhaav*. The *Utkraman* of *Praan* is called *Tirobhaav*. This creation is an ocean and we have to swim across it. *Vaayu* / Air - is the carrier.
- v. **Aakaasha** - presiding god is **Maha Deva** and the particular function is *Anugraha* that is Love.

C. Aatmaa viewed from the two aspects –

1. **Vyavahaar-Naya** narrates things in the Popular Way; it is the Ordinary or the Common-sense Point of View in which we speak every day and we comprehend about the things of the world. According to *Vyavahaar-Naya* Jiva possesses Four *Parana* -

- **Indriyaas** (The Senses) - Sight, Hearing, Touch, Taste and Smell
- **Bala'** (The Force) - Three forces of Thought, Word and Action.
- **Ayu** (The Life)
- **An'napraana** (The Respiration) in the three periods of time (Present, Past and Future)

These are Four *Praanaas* of Jivas in the Past, Present and Future. **Thus from Ordinary Point of View, Jiva is regarded to possess a period of Life during which its characteristics are Respiration and the Employment of the Five Senses and the Three Forces of Thought, Word and Action.**

2. **Nishchaya-Naya** is the Realistic Point of View, which attempts an accurate description of the realities which are overlooked in our every day parlance. According to *Nishchaya-Naya* Jiva has Consciousness. **From the Realistic Point of View, Jiva is distinguished by its own great quality - Consciousness.**

Jiva is characterized by **Upayoga**. It is formless and an agent. It is the enjoyer of fruits of Karma. It exists in *Sansaar*. It is *Sid'dha'* and it has a characteristic of Upward Motion. Being freed from impurity of Karma, it goes upward to the end of existence. **Upayoga** is the resultant of consciousness, which according to *Nishchaya-Naya* is the sole characteristic of Jiva. Roughly, *Upayoga* may be said to be a sort of inclination, which arises from consciousness. This inclination is either towards Darshanaa or towards Gyaan.

In Darshanaa, the details are not perceived. It is the cognition in an undifferentiated way. Before we know things in a detailed way, there is a stage where we simply hear, see or otherwise become conscious of it in a general way, without going into its details - It is a detail-less knowledge or indefinite cognition . If this stage is not experienced, there can be no knowledge of the thing. In Gyaan details are also known. Cognition of details consists in Gyaan.

As per *Nishchaya-Naya* Jiva is formless; Jiva is naturally invisible. But according to *Vyavahaar-Naya* when Jiva is attacked by passions, five kinds of Color and five kinds of Taste, two kinds of Smell, and eight kinds of Touch - it takes on bondages to form karmas - This is the bondage of Karmaas. Thus, the naturally invisible soul is compounded in a very subtle way with the visible and in a sense rendered visible.

Five kinds of Colors - Blue, Yellow, White, Black and Red
Five kinds of Tastes - Bitter, Sour, Acid, Sweet and Astringent
Two kinds of Smells - Fragrance and Smell
Eight kinds of Touch - Soft, Hard, Heavy, Light, Cold, Hot, Smooth and Rough

D. The Doctrine of Karmas and The Jiva –

Doctrine of Causation as to the origin of the world - Causes are generally known to be of two kinds -

- i. **Upaadaan** (Substantial Cause) and
- ii. **Nimit'ta** (Determining Cause)

Firstly *Jiva* is agent of its own resultants for example Infinite Knowledge, Bliss etc.
- this is according to *Shud'dha'-Naya*. According to *Nishchaya-Naya* *Jiva* is thought to be cause of Thought *Karmas*, which precede the Action *Karmas* that

are visible to us. According to *Vyavahaar-Naya* *Jiva* is recognized as agents of these Action *Karmas*.

Karmas are of two kinds -

- i. ***Dravya Karmas*** and
- ii. ***Bhaav Karmas***.

The *Jiva*, as per *Shud'dha'-Naya*, possessor of Infinite knowledge and Bliss is said to be the agent of these characteristics. Then 'The *Jiva*' as per *Nishchaya-Naya* is the agent of Mental Attitudes and conditions, which favor Influx of Attachments, Aversions etc. These are Thought *Karmas*. On other hand these Thought *Karmas* lead to generation of Action *Karmas* – *Dravya' Karmas* - Material *Karmas*. The very essence of Material Particles is in no way akin to consciousness - the characteristic of *Jiva*. The *Upaadaan* or the Substantial cause of a *Dravya' Karma* is therefore Matter and its *Nimit'ta' Karma* or its Determining Cause is *Bhaav Karma* meaning that condition of *Aatmaa* which renders it capable of assimilating a particular *Dravya' Karma*. Thus according to *Nishchaya-Naya* a *Jiva* is neither the *Upaadaan* nor the *Nimit'ta'* of *Dravya' Karma*, it is only from *Vyavahaar* Point of View we say that *Jivas* are cause of *Dravya' Karmas*. But in reality, according to *Nishchaya-Naya*, *Jiva* is only the agent of its own attitudes (*Bhaavaas*).

The Universe is made up of Living (*Jivas*) and the Non-Living (*Ajivas*). Matter is the substantial cause of every Material Thing, while different *Bhaav* or Thought *Karma* is the determining cause of these. *Jivas* cause these Thought *Karmas* to be produced. Thus, two sorts of substances - Material and Spiritual are regarded as cause of all kinds of manifestations.

The essence of *Jiva* is Consciousness, which is altogether absent from matter. Hence *Jiva* cannot be the cause of Matter - so *Jivas* from their very nature are unaffected by the fruits of Action *Karmas*. Really speaking, *Jivas* only enjoy eternal bliss, which is their essential characteristic. Therefore, *Jiva* should be regarded as an enjoyer of bliss resulting from its Characteristic of Consciousness. But, through generations of Attachment, Aversion etc., *Jivas* obtain such a condition that they become ready for assimilation of matter. It is only in such states of *Jiva* that there is an influx of matter in them. When there is such an influx, *Jiva* has to enjoy sorrow and delight, happiness and misery as these are fruits of Action *Karmas*. Thus in reality *Jiva* through its characteristic of Consciousness is incapable of being affected by happiness or misery - the fruits of Material *Karmas*, it is only

when matter assimilates itself with *Jiva* that we see the fruits of Material *Karmas* also in that *Jiva* and say that the *Jiva* is enjoying happiness or misery the fruits of Material *Karmas*. It should be remembered that this enjoyment of fruits by *Jiva* is only apparent and not real. Really speaking, *Jivas* enjoy bliss only, which is the resultant of its characteristic Consciousness.

3. Your Purest Form

By giving this simple three word definition, Hinduism has tracked the entire human endeavour to its most basic form.

It is 'Yours'. This simple statement makes Aatmaa your personal subject. The moment it is something of yours it has to have some reason and more appropriately, some cause for that 'something' to be yours' to exist. **Aatmaa is that next refined state of yours, further to which you cannot get refined ...** further to which, you cannot go in journey of becoming purer. **Further to which you cannot reach.** If there is any next stage to your refinement, then this stage was not your final destination. Or, this stage was your final stage only till that time and now that final stage has been further purified; it has been furthered now, for the time being, till it is further furthered - till no *kaaran* (cause) can be attached to it. **So Aatmaa is one without *kaaran* - It is cause-less.** This is one important quality of Aatmaa. Thus, Your Aatmaa also forms one important ingredient of your *Kaaran Shareer*.

Also, as per above understanding, **Aatmaa is to be reached** - further to which you cannot go - further to which you cannot reach. This explanation throws ample light on one sure way to know Aatmaa and that is by reaching it. It is always there ever existing - you have to walk to it. You must know where you are going? Where you want to reach? In any case, one thing is sure that Aatmaa can be reached if and only if, you are on the journey, only if you are on the move. This movement, this journey in search of Aatmaa is called Pilgrimage and you are termed Pilgrim. Remember though you being the Pilgrim; Aatmaa is neither any most refined nor any final stage cause nor any farthest reached destination; it is simply 'Your Purest Form'.

'From where there is no further for you' - Is it not perplexing? How can such a limiting statement be a part of any *Ad'dhyaatm*? How can limitless be bound? How can the life journey end, even on theoretical hypothesis, by abstract limit like 'No further'? This is one way of looking at it. Another way to look at it is that there do exist so many furthers than you, but you can witness them only on reaching *Aatmaa* - Your *Aatmaa* which simply is 'Your Purest Form'. And once you reach there, you will be a part of those reached ones who have transgressed their *Aatmaa*.

There exists another world beyond this limiting world termed 'The World of Gross' that can only be termed a world of the limitless, a world of the beyond, 'World of the Across'. Also, that world of across cannot be experienced from this world of gross. And, for sure, that world of across is bound to be different than this world of gross. It is the world of people who have reached, having crossed the final stage of the limiting - The *Aatmaa*.

Please make a note of one very significant fact that, the reason finders, the cause explorers and the scientists, at the most, can only find the mother reason. This group of professionals cannot find *Aatmaa*. *Aatmaa* is not the ultimate reason; it is reasonless - one which is beyond reason. *Aatmaa* is reached only once the reason is transgressed and cause is understood. Also, note that reason and cause are different in their absolute attributes - Reasons are found where as Causes merely exist. Reasons make you enriched with Knowledge and Causes make you enriched in Knowing. Science is not qualified to reach *Aatmaa*. So, *Aatmaa* is one that cannot be reached by either reason finders or by cause explorers. Though, at the same time we should understand that **scientists and explorers can also almost reach the *Aatmaa***; 'Almost', because they miss the sublime fragrance of this world. They reach the world across *Aatmaa* sort of having missed this very important destination of life. **The reason finders and the cause explorers too become residents of 'The World of Across' but they live there as a-kind-of second rate citizens.** Hindu *Ad'dhyaatm* covers this aspect of life of a pilgrim vividly in chapters of '*Gyaan*'.

Aatmaa is basically you only. In fact, it is so much of you that you cannot find any other finer form of yours than your *Aatmaa*. Even on a superficial and cursory study, it can be understood that we cannot stretch beyond the realms of our own knowledge. How can we know anything about anything about which we do not know? How, even in our imagination, we can speculate the beyond? Our world is only what we know. This world, to the one who is not a pilgrim, gets destroyed, gets illuminated, gets cheerful, gets distasteful ...undergoes a sea of changes every now and then. So for the pilgrim the world must be different and for the one who has been a successful pilgrim the world must be totally different. Hindu

Ad'dhyaatm deliberates on this 'World of Across' and on lives of its people in a detailed manner. In Hindu scriptures, the details of these lives are historical facts - not spiritual Phenomena.

It is 'You' only. It is your ultimate form that is placed in front of God. The process of Hindu Ad'dhyaatm is exceptionally simple and highly compelling in logic. It relates Aatmaa with God. **Aatmaa is your Individual Soul and God is The Supreme Reality.** There is only one God and there are infinite Individual Souls - and the Hindu Ad'dhyaatm relates Aatmaa with God. Now this is a very daring attempt, but then Hinduism is all about being daring. And the beauty of the study here-in is that the entire process, the entire lineage, the entire concept, the entire passage is simple and understandable to even a common mind. Hindu Ad'dhyaatm surely boasts of its in-depth understanding of each stage and each state of such a transcending phenomenon. It also is proud of its wholesome documentation; life of each individual Aatmaa in the past and here-after; lives of other companions of the world of Across like Devtaas, Pitraas, Yakshaas and others, their interwoven relationships, their zones of operation, their cause for existence are all mere historical facts for the learned in Hindu Ad'dhyaatm. Since Paramaatmaa (GOD) is too big an identity as compared to the human being, Hindu Ad'dhyaatm in true certification of its astuteness, discovered the God's solution to this complex insolvable problem - GOD has assigned His representative to each Aatmaa in the world called - **Chidiya**. The individual soul thus relates with the Supreme GOD in state of total fusion all the time.

The modern science regards matter as being constituted by regions of space in which the field is extremely intense. Science dictates further that - **'There is no place in this new kind of science for both the field and the matter, for the field is the only reality; it is only the field which causes the matter to matter'** (Dr. Einstein). Hindu Ad'dhyaatm regards the finest and purest form of yours 'Your Aatmaa' or 'Your Subtle Body' or 'Your *Suksham Shareer*' or 'Your Individual Soul' or 'Your *Jiva*' as the only reality that must be respected in absolute terms. It is only up to the Pilgrim, the Student of Hindu Ad'dhyaatm to formulate the basis of his study and his emancipation.

The Student of Hindu Ad'dhyaatm must cognize up to the level of feeling ...even up to the stage of experiencing that all the universe is a mere extension of Aatmaa. Only in case of man ...it is fully evolved. But, in no condition man must forget that Aatmaa is the basic substrate of all existence.

Know that *Jiva* can be found in fourteen kinds of stages or conditions -

- i. ***Gati*** - Gati is condition of existence. It is of four kinds - Inmates of Hell, Inmates of Heaven, Human Beings and Lower Animals.

- ii. **Indriyaas** - The Five Sense Organs.
- iii. **Kayas** - Kaya is body. It is of six kinds. Five kinds of *Sthaavar* (Earth, Water, Fire, Air and Vegetables) and *Traasa*.
- iv. **Yoga** - Yoga is the power of a Jeeva possessing activities of Mind, Speech and Body. Yoga is of three kinds - With respect to Mind, With respect to Speech and With respect to Body.
- v. **Veda** - Veda or Sex is of three kinds - Male, Female and Eunuch.
- vi. **Kasaya** - Kasaya or passion is of four kinds - Anger, Pride, Deceit and Greed.
- vii. **Gyaan** - Gyaan or Knowledge is of eight kinds - *Mati, Sruta, Avadhi, Manah-Paryaya, Keval Kumari, Kusruta and Vibhangavadhi*.
- viii. **San'yama'** - *San'yama'* or restraint is keeping Vows, checking Passions and controlling Senses.
- ix. **Darshanaa** - is of four kinds - *Chakshu, Achakshu, Avadhi and Keval*.
- x. **Lesyas** - Lesya is that by which a Jeeva assimilates Virtues and Vices.
- xi. **Bhavya'** - That quality by which a Jeeva attains perfect Faith, Knowledge and Conduct.
- xii. **Samyaktva** - Perfect Faith in Ad'dhyaatm.
- xiii. **Sangya** - Sangi Jivas are those who with the help of Mind are capable of teaching of Action, of Giving Advice and of Conversation.
- xiv. **Aahaaraa** - Aahaaraa is the assimilation of material by Jivas to preserve bodies.

Know that there are fourteen stages of development of Jiva, which has once longed for emancipation. These are also termed the fourteen **Gunsthaanaas** -

- i. **Mithyatva'** - In this stage, you have no belief in truth of Ad'dhyaatm. Even when you are exposed to this faculty you do not believe in it and, on the contrary, you keep holding in the false belief only - it tastes bitter to you.

ii. **Sasadana** - This is a transitory stage. This is an intermediate stage. In this stage you are in-between the two - the right belief and the false belief.

iii. **Misra** - In this third stage you have both the true and the false beliefs in a mixed way. In your mind neither appears the desire to have the true ones nor the wish to give up the false ones.

iv. **Avirata-Samyaktva'** - In this fourth stage, you tend to control excessive anger, pride, deceit and greed. You do not doubt in truthfulness of Ad'dhyaatm. You are unable to control to the slight degrees of anger etc. however an effort to start the self control begins in you and you appreciate its value.

v. **Deshavirata** - In this fifth stage, you are able to control your passions to a moderate level - you are able to establish self control.

vi. **Pramatta'virata** - in this sixth stage, you begin to refrain from falsehood, physical aggression and lust. You desire to have only that what you have earned and you start to have desirelessness in worldly possessions.

vii. **Itara** - In this seventh stage you succeed in practicing non-injury, truth, chastity, non acceptance of things not presented and in non-possession of worldly substances.

viii. **Apramatta'virata** - In this eighth stage, mild states of passions still arise in you but you enjoy an inexpressible delight by either checking or destroying their consequence.

ix. **Apurva** - In this ninth stage, you become void of desires to have enjoyments which you saw, heard or partook of previously. You practice meditation about true nature of your soul.

x. **Anivritta** - In this tenth stage, you, by meditation, become capable of subduing and even destroying the subtle forms of greed.

xi. **Suksham** - In this eleventh stage, you gain the power to control all intoxicating karmaas. Yet these do not disappear altogether.

xii. **Upasanta-Ksina-Moha** - In this twelfth stage, your all passions and the intoxicating karmaas disappear altogether.

xiii. **Sayogi-Kevali-Jina** - In this thirteenth stage, you destroy all karmaas pertaining to knowledge, cognizance and even of mind. As Karmaas only obscure knowledge, now you appear like sun free of clouds. You attain knowledge of everything in the universe.

xiv. **Ayogi** - In this fourteenth stage, even the Yoga disappears and you attain liberation.

Body is made-up of Body Cells. What is the life of each body cell? If the body is constituted thus - What is the life of your physical body? In how much time your entire constituent cells undergo a total transformation? In how much period you are completely renewed? Your every part, every organ, every cell is in continuous transformation, is in continual journey of renewal - This is one dictating definition of living. Then what is the meaning of eternity? If everything is in continual change then - what we stick to - what we aspire for - what we want to acquire? 'This will not be' and 'what it will be' is not known; the process of transformation cannot stop. **When the transformation is in direction out of Bhootas - it is life and when the transformation is in direction into Bhootas it is non-life - it is death.**

Your *Bhoota* formed body is surely your longest companion in this life - so it is said to be your eternal companion here - you must love it - you must pray it and utilizing this opportunity you must venture beyond it. You must look for that eternal which did not undergo any change throughout the long journey of your ever-changing body. That is your *Aatmaa*. It is beyond your Thoughts, beyond your Mind and beyond your intelligence - It is your Gateway into the Beyond. From there this world will be better known to you - your productivity will be greatly enhanced. Look into the obviousness of the fact that whatever you may acquire in this world cannot be yours and whatever you gain of that world cannot be taken off from you.

As per Hindu *Ad'dhyaatm*, entire world is a mere extension of one Soul alone. You are a mere extension of your Soul. Soul alone dwells in you and that Soul only exists in all others too. There exists nothing else - other than that. It is only due to your vision of seeing others differently that you are subjected to dilemmas - Love / Hate, Comradeship / Enmity, Cooperation / Non cooperation etc. This is purely due to *Avidya* (False Knowledge) and *Agyaan* (Ignorance).

You, when with *San'yama* (restraint), *Tapas* (Austerity) and from *Ishwar Kripa* (God's Benediction) will be able to remove this *Agyaan* and *Avidya*; you will experience this Soul in your own self and in all. Then you will not feel that anything or anybody is "Other"; also meaning other's *Sukh* (Pleasure) and *Dukh* (Agony) will be understood by you as your own.

Know that this root 'You' is the witness of all that is visible you and all that is projected you. You know yourself as the executioner that you are, the conditioned you as you are, the seemingly the real you as you are and you know yourself as known as you are, the image that you are. Know that pure 'You' is neither this real

form of yours nor this image from of yours. Both these forms of you are false; both these forms of you are ever-changing. You are only the one who is the witness of this ever-changing panorama. This witnessing 'You' is your Purest Form. Know that your this 'Purest You' is a masculine form - The Basic Doer in you. This Purest You is your basic life charge being from the Supreme Source - one who is continually eternal being from the Supreme Eternality - one who is always in search of the Supreme Reality being a part of the Supreme ...**'Your Supreme Reality'**.